

Vol. XXXXIII

No. 2

THE AMERICAN McALL RECORD

Devoted to the
interests of
La Mission Populaire
Évangélique de France

issued

January . . . March
May . . . November

MARCH
1925

THE AMERICAN McALL ASSOCIATION
1710 CHESTNUT STREET PHILADELPHIA

THE AMERICAN McALL RECORD

PUBLISHED BY THE

AMERICAN McALL ASSOCIATION

1710 CHESTNUT STREET
PHILADELPHIA, PA.

SUBSCRIPTION PRICE: Four numbers with Annual Report, postpaid, 50 cents.
CLUB RATES, ten or more subscriptions, to one address, 40 cents a year.
Club Rates do not include the Annual Report. Single copy, 15 cents.

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FEB 27 1925
THEOLOGICAL SEMINARY

The AMERICAN McALL RECORD

VOLUME XXXXIII

MARCH, 1925

NUMBER 2

THE FORTY-SECOND ANNUAL MEETING

of the

AMERICAN McALL ASSOCIATION

will be held in the

SECOND PRESBYTERIAN CHURCH

Corner Twenty-first and Walnut Streets, Philadelphia

Wednesday and Thursday

May 6th and 7th

Chairman of Hospitality

MRS. JOHN W. PATTON

2026 Pine Street, Philadelphia

Convention Theme

"So Send I You"

The popular meeting on Wednesday evening will be held in

HOLY TRINITY EPISCOPAL CHURCH

Nineteenth and Walnut Streets

at which the speaker will be

REV. ERNEST M. STIRES, D.D.

Rector of St. Thomas' Church, New York

An annual meeting in the city of the Association's birth has somewhat the nature of a family gathering in the old home and it is hoped that an unusual number of delegates will respond to Philadelphia's cordial invitation.

As the work draws to the close of the fiscal year there comes, as always, an urgent appeal from Paris for some General Fund money, that is, money not designated for any particular object. So long as our Auxiliaries hold back collected funds—and many of us are sinners in this respect—with the thought of sending in one large check at the end of the year, just so long will our over-burdened and troubled admin-

istrator in Paris be put to it to find funds to pay the much-needed salaries, or to meet the rents coming due for our halls.

Shall we not turn over a new leaf of thoughtfulness in this particular? Let us begin our collections sooner wherever possible and send to the treasurer the necessary General Fund money earlier in the year.

M. Guex writes: I have been to Saint-Brieuc (Côtes-du-Nord), where we inaugurated last Sunday the new hall at Ligué, the port of Saint-Brieuc. This little hall was full of fishermen and of Bretonnes with their picturesque caps, who all seemed greatly interested. They learn our hymns quickly and sing them with ardor. A solo was sung by a young woman who belongs to a family which was entirely converted by means of the Mission in Paris. Pastor Scarabin is now assisted by M. Manach. We are going to send them the motor-lorry which has been at Nantes and I am now seeking for the most practical means of having a tent or other easily erected and portable instrument for their work.

We have just been led to buy a little car for M. Ferret, of Roubaix. You know what a remarkable worker he is and that his health was much broken down by his long captivity in the horrible prison camps of Germany. The climate of Roubaix is very severe; it rains tremendously there in winter and for over three months it is impossible to use a bicycle owing to the state of the roads and as it happens the doctors forbid his using one. M. Ferret does over sixteen miles walking a day to visit the people who come to the *Solidarité* and to do all that his work demands. So we have bought him a small car for \$745. Where is there another friend like Miss Vishno to find the dollars?

Let me express my deep gratitude, as well as that of the Paris Board, to the generous friends who have subscribed the thousand dollars for fitting up the boats with electricity.

The installation is finished on the *Bon Messenger*, at least the boat is lighted by electricity, but we are improving the plant so that the motor may not have to work during the meetings.

The fitting up of *La Bonne Nouvelle* is not even started though the motor and other apparatus were all purchased over two months ago. M. Dautry is ill, which is a most serious anxiety to us. He has had to undergo two operations to remove a tumor behind the ear which has caused serious trouble and made him quite deaf. He is still in Paris and is far from being cured. I am anxiously debating whether he will be able to take up the boat work again. His loss would be deplorable for we shall not easily find another man for the boat as suitable as he has been. I wished him to supervise the fitting up of his boat as he knows it better than anyone else, but I fear we shall have to do it without him.

Enthusiastic reports have been received of the Christmas fêtes. From Fives-Lille, Jeanne Nick writes: "The Christmas celebrations were beautiful; much joy shone from the Christmas trees, from the fêtes, from the presents sent to the shut-ins, to the little tots and to the old people. The young girls of the Union carried around a pretty tree to various sick rooms. They took delicacies for the invalids and cheered them with Christmas carols."

The large tree as usual gathered a huge crowd of children, their families, and even strangers to the *Foyer*, who every year are attracted by this big celebration.

There were choruses, hymns, the story of Christmas recited by the little girls; everywhere resounded a gay and happy note.

The girl scouts gathered a group of little waifs—children not in touch with the *Foyer*, neighbors of the girls or living in the same courts. In addition to the playthings from America which were distributed, there were other toys sent by a mother of a soldier killed in the war.

"We have had many encouragements in all branches of the work," says M. Malan, at Nice; "a second meeting on Sunday evening has been begun. Our audiences are very cosmopolitan! We see French, Italians, British, Dutch, Danes, Norwegians, Swedes, Poles, Russians—'all sorts and conditions of men' and women coming around us. Of course, many are only on the wing, but we trust that not a few take away with them precious seeds of truth that will mature even to eternal life."

THE McALL MISSION AND THE FRENCH CHURCHES

GEORGE T. BERRY

As I make my rounds of the Association's auxiliaries I am often questioned in regard to the relations between the Huguenot churches and the *Mission Populaire*. These questions take various forms. I have actually been asked at the one extreme if there were any Protestant churches in France before the McAll Mission began its work and, on the other hand, "Then the Huguenots were the Catholics, were they not?"

Naturally the majority of inquiries are of a more intelligent character! People want to know why in a country with nearly a million Protestants there is need for such an organization as the McAll Mission; whether the Protestant pastors are in sympathy with the Mission's aims; to what extent the churches support the McAll stations and other questions of like nature.

I

The fact which underlies all other facts in the case is that Dr. McAll's decision to preach a "Gospel of Reality" to the Parisian communists who had invited him to come to Paris for this purpose was made possible only by the co-operation of those great French pastors of the last third of the nineteenth century, Theodore Monod, Adolph Fisch, Eugène Bersier (the Phillips Brooks of France), Roger Hollard and others, who not only promised their help, but gave it in abounding measure. There would have been no McAll Mission but for these great prophetic spirits who welcomed with open arms the man who like St. Paul had answered his Macedonian call.

Two corollaries naturally followed this intimate relationship out of which the Mission's first strength grew.

The first of these was the reaction embodied in the statement made many years ago by a French minister to Dr. McAll, "You have taught us for the first time how to preach an effective Gospel." (Naturally, political conditions under the control of clericalism up to 1878 were responsible for much of the conventional and unproductive preaching prior to that time. Nevertheless, the evangelical emphasis which the rank and file of Protestant pastors got from Dr. McAll meant the sounding of a new note in their own preaching.)

In the second place, it is natural to hear a pastor of the generation following Dr. McAll's testify, "It was as a little boy going with my father from one McAll hall to another that I got my first impulse toward the ministry of the Gospel and there are many of my *confrères* who can say the same thing."

It is not surprising as a sub-corollary to note the undisputed fact that it was due to Dr. McAll's influence that the laymen of French Protestantism were first awakened to their responsibilities along lines similar to the service rendered by the laymen of our American churches.

II

It goes without saying that under such circumstances as the foregoing the McAll Mission's stations and plants should from the beginning have proved to be feeders of the churches, that is to say, that many of those converted in the Mission have found their natural home in the *Eglise Réformée* or some other Protestant church.

Beyond being a feeder, however, the *Mission Populaire* has been also a builder. Not only in Paris, but in other parts of France, particularly along the routes of the chapel-boats, one finds today churches which have grown out of the mission halls or come into being as the result of the prolonged visits of *Le Bon Messager* or *La Bonne Nouvelle*. These churches represent several denominations, such as the Reformed Church, the Free Church, the Methodist and Lutheran Churches.

III

As the little, old-fashioned hall has developed into the community Christian home or *fraternité* of today, the co-operation between the churches and the Mission has become even more closely aligned. Now a church has taken over one of the Mission plants as its parish house or social settlement home; now a Mission plant, having furnished through its converts the larger part of the membership of a nearby church, the evangelist has become the pastor of the church in question, as for example at Bicêtre. Again, a small church is sometimes incorporated into one of the McAll establishments, as in the case of the St. Maur parish and the Central Building of the Mission, in rue Pierre Levée. In some instances the pastor-

evangelist in charge of the *Foyer du Peuple*, the *Fraternité* or the *Solidarité* is invited to become the associate-pastor of a neighboring church, the pastor and associate-pastor through this arrangement giving each other mutual help in the conduct of their work. Examples of this type of co-operation are to be found in the big plants at Lille, Roubaix, St. Quentin, Rouen, Nantes and elsewhere.

In the shortage of competent evangelists caused by the war, the Mission is at present adopting a method which promises yet more intimate co-operation than ever between itself and the churches, namely, that of renting buildings or halls in congested quarters, furnishing them with a Bible-woman, or parish-visitor or a district nurse, or all three, and asking the nearest pastor to take general direction of the evangelical work thus housed. A very successful beginning of this sort of mutual service was made a year ago at Marseilles, as described in the article by Pastor Kaltenbach in the *RECORD* for November, 1924. Pastor Arbousse-Bastide, formerly of Boulogne, at which time he was a frequent preacher in the Mission's establishment at Desvres, and now at the head of the famous Huguenot Church in La Rochelle, has requested the co-operation of the Paris committee in starting in a deserted quarter of his city a hall similar to that in Marseilles.

IV

The interrelation of the work of Dr. McAll's founding and the French Protestant churches has in recent years taken on a very concrete form in the establishment of the organization known to the readers of this magazine as *La Cause*. The name, of course, goes back to the days of the Huguenot persecutions and the Church in the Desert. The director of the organization, Pastor Durrleman, is the son of the evangelist who for thirty years directed the McAll establishments at La Rochelle and Rochefort-sur-Mer, that is to say is himself a son of the Mission.

After three or four years this splendid new organization finds itself installed in Neuilly-sur-Seine, in the celebrated old estate under whose trees once walked the King of the French, Louis Philippe. Americans who drove through the Porte Maillot to the American Hospital in the Lycée Pasteur in 1917



THE HOME OF "LA CAUSE" IN NEUILLY-SUR-SEINE

will remember the high brick wall and the tall trees on the opposite side of the street. By a rare chance *La Cause* was enabled to buy the last ten years of a thirty-year lease at a pre-war rental. As Mme Durrleman said to me last summer, "It was actually built for us."

In the spacious grounds there is, facing the street, a large building, beautifully appointed to serve as it does both as the home of the Durrleman family and as a dormitory for students in residence. There is also a second building which has been turned into an administration building and which is perfectly adapted, as well, for classrooms, library and printing establishment. The rare collection of books made by the lamented Pastor Greig has found its home here.

Three objects are contemplated by *La Cause*, namely: A Training School for Christian Service, including a course preliminary to theological seminaries; the conduct of educational campaigns in cities where Protestantism is sufficiently strong to unite pastors and laymen in community service and, third, a propaganda of an aggressive but not controversial character

which keeps the presses running six days in the week. Among the seven publications of *La Cause* is a monthly for the blind, one hundred thus afflicted being now attached to the organization through this ministry. The student enrollment, including students by correspondence in France, Belgium, Switzerland and elsewhere, is now 135. From last year's class three young men entered the Paris theological seminary and several graduates have already gone to the foreign field, or been taken on by the Mission as parish visitors, Bible-school teachers and in other capacities, or have joined the working staff of one of the Protestant churches.

The support of *La Cause* comes jointly from the treasury of *La Mission Populaire* and that of the *Société Centrale*, the home missionary society of the Reformed and Free Churches.

V

The foregoing should answer to the satisfaction of any candid mind the questions as to the need for such an organization as the McAll Mission and as to the attitude toward the Mission of the French Protestant pastors. The appreciation shown by these pastors of the Mission's aims and methods is in itself a final answer to these questions. They had fifty years ago and they have today on their hands a home mission problem to which their own resources are utterly inadequate. The deadly political blight of clericalism against which the Commune of 1871 was a confessed outbreak was in successive legislation under the third republic largely checked only to break out again in the Dreyfus incident, the reaction to which was the abrogation of the Concordat of Napoleon I and the complete severing of church and state. During this period Free Thought and Socialism made rapid strides and kept in continuance the challenge with which Dr. McAll had been confronted, the challenge, namely, to recover and to maintain in the souls of men, a living faith in a living God.

The Great War has left a trail of cynicism across the entire land. It is safely within the figures to say that seventy-five per cent. of the French people of today have only a most superficial interest in the Roman Catholic Church, while at least half of the population have no interest at all. To preserve France to Christianity, and Christianity to France, would

seem to be the summons to Protestantism, one of the greatest summons of all Christian history.

The question, "To what extent do the churches support the McAll stations?" is answered in what has been said of the personal co-operation of pastors and laymen. They give themselves. They have not silver and gold. Since the war, not a few pastors have been obliged to leave the ministry in order to support their families, so inadequate are their salaries. Even a member of the Paris McAll Committee, the pastor of a prominent Paris church, because he has four or five children whom he naturally wishes to educate, is obliged to spend five mornings of each week as a clerk in a counting room in order to make ends meet.

Without support from outside of France, especially from America, the McAll Mission would cease to function. The moment calls for larger gifts than ever. To enter into the present chance means two things, namely, an increased budget and funds for extension work. The most alert and industrious of the workmen of Paris are today seeking to better their home conditions by moving out of the congested tenements into the broader spaces beyond the walls. There they are setting up communal, not to say communistic, institutions for themselves and their children. The church, of whatever creed or name, holds no attraction for them. It is ours to follow them that their idealism may be stabilized and thus the future made secure. Thousands of dollars, hundreds of thousands of dollars, are needed in this critical hour. If everyone who is informed of the present situation will unleash his imagination and try to visualize the Paris of the future as it would be having become the city of God, all questions will be answered, for Christ will have become the head of both state and church in the land of the vineyard, the olive and the crusader.

VACATION DAYS

The history of the past year has proved once more the happy results of Vacation Colonies. Many are the children who show the profit derived from them.

In the first place, our buildings have been greatly improved, thanks to our generous friends in America.

At *La Bernerie* a new dormitory has been built which has relieved the congestion in the old dormitories where a miracle of compression, having nothing in common with hygiene, had made it possible to huddle together, up to the present, a hundred children.

The farm of *La Rayée*, at Gérardmer, to which are sent the young people of *La Bienvenue* under the care of M. Muller, has undergone some improvements which have made it almost comfortable. However, its location is so ideal that it is considered by our children the most enchanting of resorts.

At Châtillon, at the *Villa Bonne Humeur*, we have been able to improvise two dormitories in the immense attics of the building. And what shall we say of the hall for meetings, of the playground, the shower-baths contrived on the first floor, except that their value and usefulness have been thoroughly proved.

At *Les Vallées*, the building has been made thoroughly comfortable. The cellar, where the scampering of rats and mice was formerly heard, has become a fine kitchen, with the addition of an office and a coal bin. Rats and mice have been forced to choose another home. The larger girls' dormitory has been enriched by the addition of a lavatory. Chestnut trees, promising future shade, have been planted on the playground; basket-ball and volley-ball have worked marvels. The enlargement of the house permitted us to have, besides the children, five young women and two young men in residence, all of whom have exercised excellent influence.

Hygiene, naturally, is thought much of in the Vacation Colonies. At *Fondettes*, Mlle Savary says the children have gained from two to five kilometers and it was the same everywhere. They sleep with windows open, have a period of silent repose after meals and bathe with much enjoyment. They acquire orderly habits.

The discipline is generally satisfactory, but occasionally one comes across some "enfant terrible," which is inevitable. In every case the enjoyment of the children is great. Little Germaine, puny and feeble, but transformed by the Vacation Colony sojourn, now erect, plump and rosy, was terrified at the sight of "a great beast there in the ditch." It was an ass which was peacefully grazing, but Germaine had never seen anything

like it in her little universe—the limits of which were from the column of the *Bastille* to the *Place de la Nation*, following the *Faubourg*. She had no wish to approach “the beast.”

The spiritual results have been excellent. Listen to Mlles Lorriaux and Meissimilly, “One is able in a colony, much better than in the different schools, to exercise the right influence over the children; it is only by living a life in common that one really knows them and in consequence can give them what is necessary to draw them nearer God.”

Or listen to Mme Drancourt: “We are so glad of this permanent contact with the children and their parents whom we see too rarely during the course of the year. We can penetrate deeper into their hearts than we could do in innumerable visits. Daily talks and prayers in common make it possible to influence and form character.”

Unfortunately, there was at *Fondettes* an epidemic of mumps, which cut short the boys’ stay. Apart from that there seems to be none but good news to report of the 1924 Vacation Colonies. One can realize what a treasure of ingenuity was expended when from *La Bernerie*, where our *Bellevue* was housing 99 children from Nantes, came word that they were able to reduce the price per day in August and September to three francs twelve centimes. Moreover, they “had good eats” declared a young man with a healthy appetite.

The children have returned, but the benefit they have received remains with them. Mlle Savary says, “We have noted that as a general thing discipline is maintained more easily among the children who have been at the Vacation Colonies; they are calmer, show more inclination to work and come gladly.

All this is most encouraging. The colony life molds their characters, gives them a Christian impress and later the children influence their little worlds.

AN EXAMINATION OF THE POSSIBILITIES FOR EVANGELIZATION AROUND THE WALLS OF PARIS

by

EMMANUEL CHASTAND

Such “possibilities” are to be found everywhere outside the fortifications! Were the men and the means forthcoming many “advance posts” could be occupied at once, but the limited

number of men and the equally limited resources constrain us to choose only the most promising locations—in a word, the very best. May God supplement our judgment.

On general principles, an *intensive* work succeeds better in a dense rather than in a scattered population.

A congested neighborhood of 5,000 people offers superior opportunities to a community of 25,000 spread over a wide area. It is not so much a question of actual numbers, as of centralization of interest.

Primarily, too, it is the industrial centers which we would reach.

And, let it be said at the outset that such “centers” are not predisposed towards the Gospel, communistic and socialistic as they are.

Social efforts to establish “contacts,” to dissipate prejudice and “prepare the way of the Lord” are the first essentials.

And, before undertaking anything at all, one must be sure that he is not trespassing on the “preserves” of the churches, or, at least, satisfy himself that existing churches will welcome his co-operation.

It was with all these considerations in mind that I recently made the rounds of *La Barrière*: Suresnes, Puteaux, Levallois, St. Ouen, Issy, Montreuil, Bagnolet.

Suresnes (19,000 inhabitants).

The great factories, with their huge properties, prevent concentration of population. A large proportion of the *ouvriers* live in Paris. Besides, the Lutheran Church is well installed and has a *Salle Evangélique* of its own.

Puteaux (34,000 inhabitants).

In the densest part of the suburb there is a live and active Lutheran Church, with schools, a patronage, etc. Pastor Lockert, who was my guide as I examined the neighborhood advised Suresnes as the more promising quarter for my purpose. Personally, however, I believe Puteaux would be the better situation, in particular,—*Le Rond-Point des Bergères*, the center of many little groups of homes, and quite far enough away from the church.

Levallois (73,500 inhabitants).

A great opportunity! To be sure, *L'oeuvre de la rue de*

Corneille is already installed, but what is this in so large an aggregation! *Le Quartier de la rue Chevalier* near its intersection with *la rue Jean Jaurès* offers large things for evangelism.

St. Ouen (50,000 inhabitants).

This suburb with its population daily on the increase, particularly attracted me. Among several inviting quarters, the best of all is in the triangle outlined by Boulevard Victor Hugo, rue Montmartre and Avenue des Batignolles.

A work founded before the war by the church of Batignolles has ceased to exist. Many children attended the meetings. There are two or three very small missionary enterprises on the ground, but none which the *Missionnaire Populaire* would in any way trespass upon in this big suburb. The one church of any importance, that of Batignolles, through Pasteur Bruguière, to whom its work has been delegated, urged upon me the welcome the *Mission Populaire* would receive in St. Ouen. Eighty families,—indifferently connected with this little church,—would at once benefit, especially the children, by a *Fraternité*.

Pasteur Maroger (a member of the McAll Committee) of the Clichy Church, half way up the Montmartre hill, also urged upon me the great possibilities of a Mission establishment at St. Ouen.

Issy Les Moulineaux.

I inspected, with great care, the open spaces between the Fort d'Issy, to the west of the Fort and the Seine at the bridge of Billancourt. There are the large lots belonging in part to the railway (*de l'Etat*) and in part to business houses. But the population is a shifting one—eighty per cent. Spanish gypsies,—and, following a talk with Pastor Bonifas, of the Committee, I decided that work there would have no permanent results.

Bagnolet and Montreuil (20,000 inhabitants and 51,000 inhabitants respectively).

The idea of the Committee being to *extend* the work of the *Faubourg St. Antoine*, I visited Montreuil, without being able to discover a vital and central location for such extension. The most populous *ouvrier* section lies just between Montreuil

and Bagnolet, on the *rue de la Fraternité* and, more exactly, on the *Place de la Fraternité*.

Apparently one can easily secure, just there, a lot for the erection of the desired plant.

En résumé:

If the *Mission Populaire* is to take advantage of the present movement of the population to the suburbs, to follow the *ouvriers* to their work and their homes, the two most alluring and promising spots are St. Ouen and Bagnolet. This is not to exclude the openings in other parts of *La Banlieue*, but these two sections stand out at summons, as in Dr. McAll's day, the cry on the lips of *thousands* of men Macedonia: "Come over and help us!"

GREAT AGE AND GREAT MISERY

J. COOREMAN

Large cities have their scum or foam, like the sea with its wastes and wrecks. Jerusalem had Bethesda, Paris possesses its asylums of Ivry, of Bicêtre, of Nanterre, etc. These refuges for the aged and incurable, born of religious pity, constitute the last halt, the next-to-the-last resting place, and very often adjoin, by a strange and unfortunate coincidence, the cemetery.

The miserable being who finds himself their inmate knows himself to be a burden on the society to which he can no longer be of any use, to children or parents who are no longer able to support him. He drags out his last days in this cruel consciousness of uselessness and exile. I would not say that it does not end by his becoming like all those who surround him, and that is the end—decay, after abandonment.

The hospital of Bicêtre, ancient barracks and prison where they point out Latude's cell, sometimes ironically called "the castle," is situated on a height which overlooks Paris. The great edifice rears its sombre bulk and regards Paris with an air of reproach and menace. It shelters and harbors unfathomable sorrow, all sorts of misery are piled up within it; every infernal flower of human suffering seems to be gathered there; all these unfortunates wear a uniform of twilight blue—the uniform of distress. Cross the court of the Château, go

into the rooms; all the care, even the most meticulous, of a watchful administration cannot prevent that peculiar odor, stale and disheartening, of accumulated, piled-up miseries.

Here are some of the statistics. About two thousand old men here find shelter. Six months ago women were admitted; almost a thousand of all classes, of whom 130 were blind, some were epileptic, others insane, nearly four hundred tubercular



THE MISSION'S CORNER AT BICÊTRE

lodged in an annex, making a total of about four thousand inmates.

The administration puts at their disposal a library, a sitting-room and a canteen. In the summer some military concerts are given; at other times the blind inmates have the generous thought of supplying music to the different kinds of invalids. There are, in and around the hospital, workrooms where those who can work, either for the administration or for the public, make brushes, repair chairs, clocks, etc.

The perfect liberty which the inmates enjoy permits them to come and go at will between eight o'clock in the morning to mid-

night. The wine sellers, of whom the number surrounding the hospital is an outrage, reap a large profit from this.

On our arrival at Bicêtre, three years ago, we wished to make an experiment demanded of us by this neighborhood.

With the approval of the Committee of *La Mission Populaire* we organized a special meeting for these old and infirm ones. After some conversations with several among them our feeling was this; at the same time that we tried to explain the Gospel in this *milieu*, in a language suited to this suffering and age, we must offer to these unhappy beings, sympathy, friendship, compassion, peace, light. I repeat, above all, we must be bearers of good news, *the Good News* to all these ruined, crushed ones to whom life is no longer but a knell.

This Saturday afternoon meeting would not have been possible, I wish to say at once, without the valuable and touching collaboration of a goodly number of young people from the Christian Unions of Neuilly, Clamart, of my church of Ivry, the young girls' *Foyer* of *la rue de la Vrillière*, etc., as well as the personal and untiring help of many other friends. There are about forty who come whenever it is possible, to offer to our old friends, by the means of music or literature, the joy and sweetness, the appeals of spiritual life.

Several hundred of the aged and infirm come to these meetings. We have each Saturday as many as our hall can hold, we could, undoubtedly, have more in a larger room.

The meetings begin officially at half past two o'clock, but our *habitués* begin to arrive at one and one or the other of the blind ones goes to the piano and plays to the delight of his comrades; another sings an old song or another recites, the choice seems always to be made with tact. At 2.30 the meeting opens with the hall full. Some songs, selections on the piano or violin, recitations are given and hymns sung. Then the writer usually speaks, recalling some incident of the day familiar to all or often utilizing the selections just heard, commenting on them as breathing out the spirit of the Gospel. More often a parable, or word of Jesus, forms the subject of the talk. After this little address, lasting from fifteen to twenty minutes at the longest (and sometimes broken by singing), Mme Cooreman and Mlle Piguet, aided by our young helpers, serve cocoa and a plain biscuit.

One day, after the announcement of this refreshment, one of our friends, undoubtedly wishing to say something agreeable, added, "This is the best moment of all, is it not?" This evoked strong protestations and fifteen of our old friends left the room at once! For several weeks I gave myself the luxury of omitting the talk; they showed their disappointment keenly. "Do not continue it," said one of them to me, "or many of them will stay away." "We leave this room rejuvenated, refreshed," declared others. Another said, "You are our last joy." And another, "This meeting is the light of our poor, old lives." All of them buy our pamphlets and Gospels. Some of them come to our Sunday evening meeting which I have told them, however, was not their service and to which I do not wish them to come in too great numbers for lack of room.

Some time ago the Roman Catholic Church of Bicêtre decided to have its own work for the old people of the hospital and organized "The Union of Friends of the Aged." A meeting is held several times a week, a sort of canteen where the old people can secure, at moderate prices, coffee, beer, wine, etc., or enjoy games. Once in a while a lottery and free concert is held at the hour of our regular meeting. This has not stolen from us a single regular listener. One of our *habitués* remarked that it was not enough to offer some material satisfactions, that they loved to hear talks "like those of *La Mission Populaire*."

* * * * *

When we wrote that the Hospice was a field of heaped-up miseries we intended more than is generally realized. Our meetings and acquaintance among the inmates have permitted us to see far into this night. Take the case of *Toto*, a blind dwarf. Before his sight was lost he knew a certain prosperity and the glories of a circus life where he amused the crowds all over Europe. His expression is always sad. "Nonsense making is ended," he says with a sigh and his mind sinks down into the night. Sometimes he takes the hand of a child to be guided through the streets and thanks him with a droll story. Then there is *Bibi*, probably the administration alone knows his name or his age. The children call him "four paws" because for a long time he walked on his knees, dragging his

feet. He gets around now in a wheelchair. Bibi must be between twenty or thirty, but cannot talk, save by spasmodic gestures.

The *Athlete* is a woman, a Protestant. She also "toured" the fairs formerly, juggling with weights. Here is *Juliette*, an invalid, epileptic orphan. She has to rely on her companions in misery to take pity on her, to assure her the care



SOME OF THE "LAME, HALT AND BLIND" WHO FIND COMFORT AT BICÊTRE

and outings she cannot give herself and they have not failed her. She finds boundless joy at our meetings and declares it was God who directed her there.

* * * * *

I would cite a case of another class: M. A., a former journalist, enjoying with his wife before the war a competency, after the war—the fall into black misery. There was no work they could do. What would become of them? Their first thought was suicide. She could live, barely, on their meagre resources, but it was cruelly hard. They compromised by another arrangement, he entered the hospital and now goes to sit at his own fireside once or twice a month!

Thus each one has his history—commonplace or unhappy, no outlook for the future, it seems. One could continue to recite these histories without end and one realizes how true for the multitude is the word of the prophet "My days have been few and evil." As a whole the aged ones are all infirm and the infirm ones are old before their time. All of them also are strangers in a world where they no longer have a home and everything has become foreign, even hostile. Bruised in body, their hearts all shadows, ragged, ruined, ugly, repugnant and hideous, miserable without remedy! A troop of hopeless ones of whom one who has seen much of them and has often expressed his pity, said to me one day, "A dose of asphyxiating gas on all that for five minutes and it would be ended." That is the human verdict, but listen to the super-human, the divine, the redeeming pity: Jesus said, "I am come to seek and to save those who are lost."

Reawaken hope today; you will see immortality blossom tomorrow! Who would not strive for that?

THE CHRISTMAS FESTIVAL AT "LA VILLETTE"

Many enthusiastic and grateful reports have been received of the Christmas fêtes made possible through the generous Christmas Fund collected in the Sunday-schools of our Auxiliaries. Lack of space prevents printing them here, but copies may be obtained from the Bureau and every contributing school should hear of the joy made possible by its gift. The following report sounds the note of gratitude which rings in them all.

The Christmas tree festival at *La Villette* was held on December 23d, so that our poor little ones would be made happy by having their gifts on Christmas day.

The following Sunday almost everyone who had been at the festival was punctually at Sunday-school. The joyous faces assured us that they were very happy.

But Pastor Lockert, always a little teasing, assumed a sorrowful expression and said to them, "Why! how sad you seem today, were you disappointed in your Christmas presents?" At first astonished, then indignant, they answered all together, "No, no, on the contrary we are delighted," and one of them added, "Bah! if anyone was not pleased what would content him?"

M. Lockert then asked them, "Do you know whom you ought to thank?" "It is M." "It is Mlle." "No, it is the kind American friends who sent us the money to buy the toys and the garments to help your mothers clothe you more warmly."

Then from every throat came a loud, "Meici," which made the windows rattle, for the dear American friends, so kind and generous. A little five-year-old, Paul M., very shyly caught hold of my dress, "Mlle, mamma told me to thank you for my fine shirt. I was cold, now I am comfortable."

A little girl of five, puny and sick, was carried to the fête by her mother. Greatly she admired the tree, but when in her sister's package was found a picture-album and a warm chemise for herself, she never stopped clapping her hands. "Oh, mamma, see how lovely! Oh, but it is beautiful!" This good mother thanked me warmly for the gifts to her four children who are among our best scholars.

Another poor little one, leading a small sister by the hand, slipped into my hand a shining new ten sous piece. "Papa says it is for you because he is so glad that I have warm trousers and Angèle a fine apron, look!" and revolving, they made me admire how fine they looked.

It is wholeheartedly that we join with the dear children in expressing our deep gratitude to the friends who have permitted us to carry a little joy to these desolate homes. The toys delighted the children, but the warm garments overjoyed the parents.

A. GARDIOL

A WORD PICTURE OF THE VACATION COLONY'S FAMILY LIFE

MME DRANCOURT

A passer-by who paused before the gate of Bellevue and glanced around the garden would not have thought the place sheltered a Vacation Colony, as one is accustomed to see them at the seashore or in the mountains.

Under the linden trees groups were assembled according to their various tastes. Alongside the arm chair where slept old Mme H. sat her daughter, sewing, while her two little girls played on the grass; at a little distance under the forlorn and stunted palm tree, four little girls played "carotte." Do

you know that game? I, myself, learned it at *La Bernerie*—one throws a penknife in a certain way, with a turn of the hand. It must fall in a certain fashion also, while one pronounces a cabalistic formula, one counts a certain number of points. It must be most intriguing, for on the beach, under a tent, our five big girls are also playing carotte and the very little tots pout a bit because I refuse to lend them a knife—it would be too dangerous in their little hands. The larger ones go with much secrecy to get the knives used for paring vegetables. I cannot find them on the morrow and I am tried but there is nothing to be done—the game is all the rage.

On a bench on the terrace another group is knitting. We surround Mme Dautry, who is telling us her impressions, her memories and experiences on *La Bonne Nouvelle*, while M. Dautry is teaching some children who watch him with absorbed interest, to make fishing nets and tackle.

There is no disciplining, each mother watches her own children, but is so respectful to authority that she always comes to ask permission for herself and children to leave the place for a walk. The spirit of the household is particularly restful and helpful, each one is glad to bring his goodwill to the day's tasks.

We numbered 39 altogether. M. G. and his son came to join his wife and little daughters. They are fine people and set a splendid example of the Christian family. They are most faithful to our meetings and the children come regularly to our schools. M. D. has also come to spend some days with his wife and children. M. and Mme Dautry with their two youngest children have left the boat for a rest at *La Bernerie*. Next a band of little girls, from ten to thirteen years, mostly in pairs! Two little girls from Alfortville, Solange and Sonia, Lulu and Dédé, our youngest, Madeline and Marcelle C., then little Germaine who astonishes everyone who saw her last year so puny and weak.

We have also three young girls who have come to *La Bernerie* for the third time. One is a nurse in the Paris hospitals who was very tired, but has regained her strength rapidly; her sister, a working girl, has also gained in weight and strength. Suzette, the third sister, has not been as fortunate.

She is a box-maker and stands at her work for ten hours a day. It is too much for her strength, but she supports her old grandmother and overdrives herself. This one month of rest is not sufficient to rebuild her spent force.

The cook is a respectable woman whom we brought from Paris. She has an adorable golden-haired baby named Dédé. The child adores his mother and has observed that she loves beyond all else the little prayer services of morning and evening. To gather the household together my husband has a shrill whistle. Dédé wished to own one also and several times a day he runs up the stairs and through the corridors calling, "Come to prayers, everybody!"

Before evening prayers we all went out in a body for a walk on the beach when the tide was low. The sight must have been remarkable. The little ones went before us, some distance off at first, but as the darkness fell drawing near to us like frightened chickens. Then we sang the hymns to which the hour with its soft horizon and star-lit sky inspired us.

It was very beautiful and impressive and I, for one, was deeply moved and experienced a sense of the power and nearness of God. Often I have had it said to me, "It must be terrible to have the responsibility of a Vacation Colony," but what are the little annoyances or the inevitable fatigue compared to the joys that one experiences every moment? And those evening walks were among the keenest pleasures I enjoyed.

We always sang during and after the family worship. When prayers were ended and the benediction said the children clustered around M. Dautry, who proposed a hymn, after that another would be suggested. We older people would take the parts and the music sounded well. Bathers passing down the street would stop to listen. No one thought of going to bed and it sometimes took all the director's authority to persuade everyone that the hour for rest had come.

We sing a great deal at *La Bernerie*. It is a splendid exercise which elevates the mind and develops the religious sense.

We thank God for the privilege given us of being in contact with our friends of the *Faubourg St.-Antoine* during this vacation month. We feel ourselves enriched by happy experiences which enable us to enter on a new year of work with joy and confidence.

AT NICE
ARNOLD MALAN



PASTEUR MALAN AND HIS SON PAUL,
AN INTERESTED HELPER

On the wide, central artery which prolongs the famous "Avenue" of Nice, an avenue reproducing in miniature "the Boulevard" of Paris, one sees a good-looking shop with two attractive and spacious show windows. In the left window appears a fine blue star with the inscription "National Anti-Alcoholic League" and on display anti-alcoholic pictures or posters which are renewed as often as possible; some representation of a Bible scene, or again a bulletin which may draw the

attention of the passer-by to what goes on behind the show window.

On the show window to the right there is printed in large type, "Free, public meetings every Sunday and several weekdays. Watch the daily program in this window." In the midst of these printed or written bulletins is always an open Bible, copies of the *cantiques Populaires* also open at some favorite hymn, illustrated magazines, religious pictures; in short, anything that will attract attention. Above the windows, on the front of the building, is the inscription in very prominent lettering: "*Mission Populaire Evangélique de France.*"

Every day and all day the two windows are open: Readers succeed each other almost without interruption and no one can know the result of this form of propaganda, for the results usually escape our ken. Occasionally, however, one can catch a glimpse. Here are two instances: A man was passing our door; born a Catholic, he had lost all religious faith. The open Bible caught his eye; he stopped, read, came again, began to attend our meetings and was converted by the Gospel. Today he is a member of the presbyterial council of one of our churches to which he is deeply attached.

A young girl was passing with her father. He was an infidel; she detached from all religious help. Attracted by an announcement in the window, advertising a conference on religious history, both of them came and came again. Converted, the young girl is today a most valued worker in one of our Protestant churches.

Well located, central, our hall lends itself well to meetings, conferences, lantern lectures and all such forms of work, but unfortunately such is not the case where it concerns work for the young people and children. We have no additional room, no courtyard or playground to offer for sports. This is a great obstacle in this age which counts so strongly on hygiene, athletics and life in the open air; a difficulty perhaps even greater in our country where life is spent as much as possible out of doors. Our young people feel "suffocated" in the confined space which is all we have to offer for the Thursday patronage.

One must use ingenuity—an unhappy thing,—to find indoor

attractions especially for the boys. It is also required that they be varied and not too noisy. The problem would undoubtedly be solved if we could offer them—as well as the other young people—even a playground in recompense for their loyalty or as a means of attraction.

To speak again of our hall; if its modest proportions do not permit of the scope of the *Fraternités* or *Solidartés* in the North, it is none the less a greatly appreciated “Fireside.” One breathes there an atmosphere of broad fraternity which puts at ease persons coming from the most varied ranks. It realizes as fully as possible its title of *Populaire* in that it welcomes everyone, without distinction of social class or ecclesiastical standards. Whether in the meetings for mothers and girls, the schools, the evening Bible classes or general meetings, always one feels the same spirit of brotherhood.

If one was asked to define in one word the missionary work done in or by means of our hall, one would say its particular term is the *Conference*.

I do not know how it is elsewhere, but at Nice the *Conference* is the order of the day, everywhere and amongst all classes, among working men and idlers. Here, the co-operation of the pastors of Nice is assured to us; in the hall of *La Missionnaire Populaire* they all meet fraternally which is a good thing in itself and which procures for us a splendid variety of speakers.

There is, above all others, one occasion in the year when all the pastors of the city are grouped together under the auspices of the Mission and in turn give the Gospel message to a huge multitude. This is not in our hall, but in the open air, in the cemetery of the famous hill of the Château on the occasions of All Saints’ and All Souls’ days.

Unless the weather is too stormy these meetings of the Château permit a large evangelization. This form of evangelization has two advantages, it reaches huge crowds at a minimum of expense, the audience being naturally gathered from the multitudes of visitors to the cemetery who are attracted by our hymns. It is only necessary to print some hymns on loose sheets of which a large distribution can be made at the time we are

singing them. This expense is borne by some faithful friends in the Mission and churches.

Each year the *Mission Populaire* organizes these large meetings of All Saints Day and never has their interest failed. The local press always consents to advertise them.

Nice, as everyone knows, is a pleasure city whose propaganda is sounded afar, even by the postal service.

When a letter leaves Nice the cancellation of the stamp is made with these words: "Nice, land of enchantment, its sunlight, its gardens, its palaces, its theatres." But do not conclude that it is always and everywhere "*en fête*."

One does not need to be much of a psychologist to read on the features of many people the lines of sadness and the griefs which reign in the heart. At Nice, as elsewhere, there are many in whose lives the words of the great prophet of Israel find perfect expression, "Even in laughter the heart is sad." And at Nice there is no lack of modest workers whose lives are a long chain of days filled with cares and wholly pre-occupied with the question of finding the daily bread.

One of the strongest attractions, of which our town has many, is the cinema; the cinema sometimes vicious, and sometimes presenting a beautiful film followed by a demoralizing one. Everyone flocks to it and the theatres are crowded.

Everybody loves the moving picture. Oh, that we might have one capable of vying with the dangerous films.

Thanks to the generosity of a friend we have had several little exhibitions which sufficed for the children, but were too childish to use for adults' meetings.

In default of moving picture apparatus we often use stereopticon slides which offer the double advantage of presenting views and illustrating the addresses.

We have just had a lantern lecture to show new pictures designed by a friend on our suggestion, the theme of which was "Faith, its steps, its purpose, its results." On this occasion our hall was filled and Christ was preached to an attentive and reverent crowd. We hope soon to be able to show pictures drawn from subjects of the Old Testament or the life of Jesus.

It is necessary in the work of a Mission like ours to have a variety—although always with the one aim—the salvation of the sinner.

COMITÉ DE SECOURS

Mrs. James C. Colgate, National Director
270 Park Avenue, New York City

ELIZABETH DEPOT

Mrs. David M. Miller, Secretary

Contributions of Clothing, Food, etc., Should Be Sent to
907 North Broad Street, Elizabeth, N. J.

Correspondence Should Be Addressed to
1037 East Jersey Street, Elizabeth, N. J.

The Relief Work can be more wisely planned and duplication of effort saved, if all Auxiliaries will consult with Mrs. Colgate before undertaking any definite piece of work in answer to special appeals.

**A WOMAN EVANGELIST'S APPRECIATION OF THE
"VESTIAIRE"**

I wish you could know some of the families which frequent our school and which would have nothing to wear but for the *Vestiaire*. For example, the B's. The mother is a widow and has been an invalid since the war, from which she suffered much. Her three children, two of whom come to the school, are also sickly. How can she, with the medicines which she must continually buy for one or the other of them, have any money left for shoes or clothing?

The youngest girl came to the Thursday sewing class to make herself a chemise. She had but one. "That makes it difficult to change, Mlle." In view of her 70 high marks gained at school, I could give her an additional garment in order that her poor mother should not have to keep her in bed from Saturday evening to Sunday afternoon while doing her laundry.

Here is the way it goes with another family in which there are six children. Sunday is not a fête day for the poor mother. One day the little Angèle came to school wearing four aprons handed down to her because they had become too short for the older children, but how worn and how patched! The first served her as chemise, the second as petticoat, the third as dress and the last as an apron. You should have seen her thus rigged out, with her pretty little face. I told her that it was good friends from the other side of the Atlantic, who loved the Lord

Jesus and each of our children in the hall, who sent to them so many beautiful things. "So you see, with the good marks you have made, you are going to have a chemise for yourself and a beautiful pair of trousers for your brother, as his are all rags. Does this make you happy?" Oh, those eyes, if you could have seen them when the clothes were received which were going to mean so much in warmth and appearance. "Now what are you going to say to the ladies who have worked so hard to make these beautiful things and have sent them to you?" "Why, I shall tell them how very kind they are and how much I love them." "Nothing else? Will you not say thank you?" "Oh, yes, oh, yes, Mademoiselle, and for my brother also," she replied in a scandalized tone, to think that I could have supposed her capable of such ingratitude. In the evening the father, cap in hand, and the mother came to thank these ladies. They were so grateful because someone had given clothes to their children. Poor little things, their feet are often bare and bruised in their galoshes because stockings and socks are too dear to buy.

What can I say of the poor old women who see their linen fraying out to lint? They cannot possibly think of replacing their chemises, petticoats or aprons, still less their dresses, because what they earn scarcely suffices to pay for their rent and food. I visited one who was mending a piece of flannel on which there was not as much left unpatched as could be covered by a 2 franc piece.

What shall I say of the layettes beyond the fact that they are always received as a benediction? The baby linen is the scarcest of all because it is so quickly worn out. One day visiting a family of which the mother, a widow, and the older son work, we found a little sister of ten years taking care of her younger sister of four and two baby nieces, one of three years and the other of eight months. It was pitiful to see the utter lack of proper clothing.

So it is from the fulness of our heart that we say to you, God bless you who have helped us to carry the message of the Saviour's love along with layettes and other clothes, which represent to these unfortunate ones more than cleanliness, more than worth, more than dignity.

JUNIOR NEWS

Had you heard the following facts?

—that a new leaflet on the Vacation Colonies is being prepared for wide distribution.

—that the Baltimore girls have ready the first copy of the "McAll Message," which you will receive soon.

—that Buffalo is still hoping to open a thrift shop in co-operation with other Buffalo charities.

—that the Easton French Club have this year divided their financial good wishes to France among the individual members, who in turn are individually carrying out small campaigns of enthusiasm among their own friends.

—that one thousand dollars could be used in immediate and important improvements at *La Bernerie* and that any small portion of that amount means the possibility of accommodating at least one more boy or girl.

—that February and March are singularly free from other special services in Sunday-schools and that you may find an unexpected welcome in yours.

Toward this part of the year we are reminded of the sheer obligation of checking up on ourselves and our treasuries to see if we have done our level best toward the job that our workers are carrying on in a country often politically misunderstood, but always bearing our respect and love.

Read a book like Philip Gibbs' "Little Novels of Nowadays," which contains twelve pictures of things as they are in Europe, and then realize how the kind of service and beauty that the Mission is giving out would soon solve most of the difficulties.

And most quickly with the children—our promised responsibility! Have we done our very most?

HOME DEPARTMENT

McAll Broadcasting

The Chairman of the Publicity Campaign has continued her untiring efforts to put into service every device of present-day publicity methods and to that end a McAll talk was broadcast for the first time on the afternoon of Sunday, February 1st.

Dr. S. Parkes Cadman consented to speak over the radio from Bedford Y. M. C. A., Brooklyn, taking as his subject "The Lure of Paris."

A notice was sent out well in advance of the date, urging Auxiliary workers to notify friends interested in France, as well as all members of auxiliaries, to listen in.

Surely every lover of McAll experienced an unusual thrill at the thought of the large and unseen audience that was hearing Dr. Cadman's words of commendation of the Mission's work.

An Auxiliary Program

Many auxiliaries find a printed program of the winter's meetings of much value. Hartford Auxiliary has prepared such an attractive one for the season under the caption, "Dates to Remember" that an outline of it is printed here for the help of those seeking suggestions.

Monday, December 15th

Rev. Chauncey W. Goodrich
Recent Pastor of the American Church, Paris

All Day Sewing Meetings

Wednesday, January 21st

Christ Church Cathedral
Rev. George T. Berry will show new lantern slides of the work of the Mission.

Wednesday, February 25th

Church of the Redeemer
Mrs. Gustavus Eliot, President of New Haven Auxiliary will speak of her summer in France among the McAll workers

Wednesday, March 18th

Asylum Avenue Baptist Church
(Speaker to be announced later)

Lenten Lectures

Thursdays, March 5th, 12th, 19th and 26th
Prof. Stanley T. Williams, of Yale University

French Fête

(Directly after Easter)

Annual Meeting

Tuesday, May 12th
Asylum Hill Congregational Church

Montclair's Mid- Winter Meeting

The national president spoke at the Mid-winter meeting of the Montclair Auxiliary which was held in the beautiful new Parish House of St. Luke's Episcopal Church. A showing of relief

work was made. From some pieces of woolen cloth (striped and plaid) scarfs and bags have been made. Some of these were sold and the money turned in to Relief Fund. One feature of the meeting was "A Questionnaire" in which Mrs. Kelley answered questions concerning the annual meeting fund, war orphan needs, what other auxiliaries are doing to raise extra funds and other allied topics.

A Sunday-school Suggestion An interesting missionary service was held in Mrs. Kelley's home Sunday-school, when the fifteen missionary causes to which the school regularly subscribes were dramatically introduced by a few words and then children presented, who were dressed to represent (*e. g.*) Japan, China, Hospital in Persia, etc., etc., the last being a boy of nine, the age of the McAll orphan supported by the school, and a little story told about him. The program was so enthusiastically received that it is to be repeated in other Elizabeth Sunday-schools.

Use "The Record" Do you believe in the value of faithful distribution of literature on the part of collectors?

Have you given it a thorough trial in your auxiliary?

Are you subscribing for more RECORDS than last year?

If not, ponder these instances gathered from recent correspondence.

An auxiliary worker sent a copy of the RECORD to some neighbors who were not especially interested. The answer was a check for fifty dollars.

The president of an auxiliary states as the result of sending Mr. Berry's article on the *Fraternité* development outside the walls of Paris, to a subscriber—he doubled his subscription.

From an orphan's *marraine* came this word, "The last number of the RECORD thrilled me and I immediately made a crib coverlet."

"One of our faithful members," writes another president, "was deeply impressed by what Mr. Berry wrote of the new work outside the Paris walls and as she has just received an unexpected sum of money she wants to give it to that work."

"Think on these things."

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

December 10, 1924—February 10, 1925—\$21,448.54

MASSACHUSETTS, \$525.00	
Boston Auxiliary	\$313 00
New Bedford	36 00
Pittsfield Auxiliary	36 00
Worcester Auxiliary	140 00

CONNECTICUT, \$1,599.11	
Hartford Auxiliary	\$464 00
Meriden Auxiliary	44 50
New Britain Auxiliary	375 00
New Britain Children's Aux. ..	136 00
New Haven Auxiliary	482 00
Norwich Auxiliary	97 61

NEW YORK, \$5,734.60	
Brooklyn Auxiliary	\$15 00
Brooklyn Junior Auxiliary	46 00
Buffalo Auxiliary	889 50
Buffalo Junior Auxiliary	67 35
Ithaca Circle	50 25
New York Auxiliary	4,002 00
Rochester Auxiliary	152 00
Syracuse Friends	54 00
Troy Auxiliary	444 00
Utica Friends	14 50

NEW JERSEY, \$2,275.03	
Belvidere Auxiliary	\$285 82
Elizabeth Auxiliary	106 00
Englewood	150 00
Lawrenceville	36 00
Montclair Auxiliary	344 50
Newark Auxiliary	100 00
New Brunswick Auxiliary	36 00
Orange Auxiliary	796 72
Orange Junior Auxiliary	18 00
Plainfield Auxiliary	216 00
Princeton Circle	86 00
Tenafly	100 00

OHIO, \$15.00	
Westerville	\$15 00

DISTRICT OF COLUMBIA, \$345.00	
Washington Auxiliary	\$322 00
Washington	23 00

PENNSYLVANIA, \$8,484.41	
Broomall	\$18 00
Drexel Hill	40 00
Easton Auxiliary	180 18
Philadelphia Auxiliary	6,385 93
Legacy, Jennie M. Hogan	1,800 00
Sewickley Auxiliary	60 30

MARYLAND, \$862.08	
Baltimore Auxiliary	\$762 08
Baltimore	100 00

ILLINOIS, \$206.00	
Chicago	\$206 00

CALIFORNIA, \$2.00	
Los Angeles	\$2 00

MICHIGAN, \$270.00	
Detroit Auxiliary	\$205 00
Grand Rapids	65 00

COLORADO, \$18.00	
Colorado Springs	\$18 00

IOWA, \$2.00	
Sioux City	\$2 00

WISCONSIN, \$12.50	
Milwaukee Auxiliary	\$12 50

DELAWARE, \$36.00	
Wilmington Auxiliary	\$36 00

MINNESOTA, \$714.36	
Minneapolis Auxiliary	\$272 00
St. Paul Auxiliary	442 36

Cash	\$6 00
Per Sale of Christmas Cards ..	\$341 45

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

THE AMERICAN McALL ASSOCIATION

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First Vice-President

MRS. JAMES C. COLGATE, 270 Park Avenue, New York

Second Vice-President

MRS. GEORGE E. DIMOCK, 907 N. Broad St., Elizabeth, N. J.

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